Mirroring the Human and Cosmic Mind in the study of Categorized Karmas

Mirroring the Human and Cosmic Mind in the study of Categorized Karmas

We are Governing Ourselves!

SHRUTHI SUKHADEV JARALI

Center for Distance Education and Virtual Learning,
Jain University, Bengaluru, Karnataka, India

MOTILAL BANARSIDASS
PUBLISHING HOUSE • DELHI

Email: naraina@mlbd.in • Website: www.mlbd.in

@mlbdofficial

+91 89 2999 9000

First Edition: Delhi, ***2024***

© Shruthi Sukhadev Jarali
All Rights Reserved.

No part of this book may be reprinted or reproduced
or utilised in any form or by any electronic, mechanical, or other
means, now known or hereafter invented, including, but not
limited to, photocopying and recording, or in any information
storage or retrieval system, without permission in
writing from the authors and publishers.

ISBN: 978-93-5966-761-4 (Hardcover)
ISBN: 978-93-5966-227-5 (Paperback)

Printed & Published by
Rajendra P Jain *for*
Motilal Banarsidass Publishing House
A-44, Naraina Industrial Area, Phase I,
New Delhi–110 028 (INDIA)
Email: naraina@mlbd.in Website: www.mlbd.in
Tel.: (+91-11)4751 1592

Showroom:
4637/20, F-2, Hari Sadan, First Floor, Ansari Road, Daryaganj
Delhi–110 002 (Opp. Fire Station) ***Tel.***: (+91-11)4559 7999

Bengaluru Showroom:
1st Floor, 1/2 Rathnavilas Road, Basvanagudi, Next to Pai Vista
Convention Hall, South End Circle Bengaluru - 560004 (India)
Tel: +91-80-41275911 ***Email:*** bengaluru@mlbd.in

Running title: EYE OF THE HUMAN AND COSMIC MIND IN THE CATEGORIZED KARMAS' STUDY: WE ARE MAKING OUR OWN FATES!

Keywords: Astrology Blind Spot, Cosmic mind, Karmic cycle, Human mind, Bharatiya Science.

Declaration section: I declare that this paper has been composed solely by me and that it has not been submitted, in whole or in part, in any previous application for a degree; the work presented is entirely my own.

Acknowledgements: I would like to thank my family and friends for their immense support and guidance.

Funding: Not supported

Conflicts of interest/Competing interests: No

Ethics approval: Not required

Consent to participate (include appropriate statements): Not applicable

Consent for publication (include appropriate statements): Not applicable

Authors' contributions (All authors must be mentioned): Shruthi Sukhadev Jarali

MIRRORING THE HUMAN AND COSMIC MIND IN THE STUDY OF CATEGORIZED KARMAS: WE ARE GOVERNING OURSELVES!

Abstract

This paper explores the intriguing conceptual divisional interlinking the psychological understanding between cosmic mind states and karmas mirroring the human mind states. Two fundamental aspects in Bharatiya philosophical science are often explored in the Upanishads and Bhagavad Gita where cosmic mind administration refers to its intelligent comprehension towards the laws governing dynamics based on the karmas. Karma, traditionally rooted in Bharatiya science, pertains to the actions of past, present and future influenced by the cause-and-effect law within and beyond lifecycle(s). However, the division of karmas within the cosmic mind with respect to individuals were not studied before. Hence, I propose a framework of the human mind that work parallelling the cosmic mind of appearance divisions of cosmic-waking state, dream state, deep sleep state and turiya state. Due to maya all types of karmas (Prarabdha, Sanchitha, Kriyamana, Aagmi) are introduced that not only examine these concepts independently but also investigates how they interact and inform one another

working in a feedback loop confirming indirectly that we are governing ourselves. This study attempts to clarify how a greater understanding of the cosmos is attained through a comparative examination and theoretical synthesis that can enhance our understanding of karma and vice versa. This would potentially lead to a more cohesive view of existence on an individual level from a cosmic lens finding out why astrology cannot work successfully due to intervention of cosmic intelligence (mind), notably in the case of Prarabdha karma.

Keywords: Astrology Blind Spot, Cosmic mind, Karmic cycle, Human mind, Bharatiya Science.

1. Introduction

Scholars, philosophers, and thinkers from many cultures and eras have been captivated by the cosmos and the idea of karma, two enormous fields of study in philosophical science. In general, cosmic understanding refers to the philosophical and scientific study of the nature of the universe (Helge Kragh (2020)) and Psychology behind such workings. Psychological science has parallels with the concept of karma, which is traditionally based on the causal relationship between actions and their moral consequences. Karma is frequently linked in research and commentary to psychological concepts of behaviour and consequences. Positive intentions and behaviours, for example, frequently result in favourable outcomes and individual happiness, whereas negative actions and

motivations frequently cause suffering. This is consistent with psychological theories—discussed in cognitive-behavioural therapy and humanistic psychology—that our thoughts and behaviours have a substantial impact on our mental health and life outcomes (Rogers, C. (1959); Maslow, A. (1943); David et al. (2018)) demonstrating the shifts in the mental states' trajectory. However, the limitation of this understanding is only concerned with the current life cycle.

Going back, in Bharatiya philosophical science, karma is a concept that is firmly ingrained in the ethical and spiritual teachings of various religions, including Buddhism, Jainism, and Hinduism (Oson, A. S. (2024)) . It posits actions of past, present and future influenced by the cause-and-effect law within and beyond lifecycles.

The many facets and complexity of karmas under the cosmic mind are evident. On one level, the laws of karma are inherently moral and personal, while the laws governing cosmic affairs are universal and impersonal (Sodeke, E. O. (2020); Eby, L. S. (1944); Larson, P. (2020)). Both ideas, correctly pointed out by Dr. Vineeth Aggarwal that, may be interpreted, nevertheless, as representative of a larger idea that the universe is a coherent, interconnected whole, governed by laws that ensure a balance and order. This idea challenges the idea that, if the universe is operating under a set of impartial rules and regulations, then some sort of higher intelligence must be upholding these laws (Allahbadia, R. (2022)).

Conversely, neuroscientists have fascinating discussions about concepts like non-free will and free will, which are related to our understanding of karmas (see Section 2). These discussions usually revolve around the question of whether our decisions are truly autonomous or if our brain activity predetermines them. Traditional theories of free will appear to be challenged by research using neuroimaging and decision-making experiments, which reveal that many brain processes that result in a decision happen before we are consciously aware of them (Funahashi, S., 2017). Nonetheless, certain research dissertations indicate that free will is preserved (Goss, B. (2023)) and highlight a new analysis which found that many of these studies have methodological inconsistencies and conflicting results (Shipman, M. (2018)).

Though modern science does not explicitly mention the karma in the categories of Sanchitha Karma, Prarabdha Karma, Kriyamana Karma, and Agami Karma; it does consider the working of karmas calling it as deterministic (non-free will) and indeterministic (free will). Indeterministic can be related to the part of Kriyamana karma working (see the nature of its working in Section 2.1) and deterministic can be related to Sanchitha-, Prarabdha-, and Agami-karma (see Sections 2.2, 2.3, 2.4 for details on how it operates). Henceforth, the concepts of karmas become more intriguing to further understand the complexity of the psychology of the universe.

In order to confirm that we are reflections of this universe and to draw parallels between the working levels, this paper seeks to explore how our evolving understanding of such cosmic intelligence through cosmic mind states can inform and be informed in the patterned working concept of karmas in a human mind states level. I will specifically look at how, from a cosmic perspective, concepts like causality, interdependence, and continuity in the individual parallel the moral and principled implications of karmas in the mind state(s) level. I aim to offer a more comprehensive understanding of how individual karmas fit into the larger cosmic scheme under four divisions of appearances of cosmic mind states (cosmic waking state, cosmic dream state, cosmic deep sleep state, and turiya state) by integrating these seemingly disparate frameworks. Additionally, I hope to demonstrate how this perspective may outcome in a profound shift in existential and ethical attitudes.

2. Four Types of Karmas: The Explanation

2.1. *Prarabdha Karma*

When one's past actions bear fruit now, this type of karma is known as Prarabdha Karma, and it is ready to be felt through one's present body (Bhavanani, A. B. (2011); Spirituality Zone. (n.d.); Fouw, H. D., and Svoboda, R. (2003)) / mind. It is referred to as the current lifetime's purpose karma, and it is to fulfil the karmic obligations, experiences, and lessons intended for this

incarnation (Reichenbach, B. R. (1988); O'Flaherty, W. D. (Ed.). (2018); Sivananda, S. (2010)). The lessons and experiences that a person must go through in this lifetime are known as Prarabdha karma (Spirituality Zone. (n.d.); Fouw, H. D., and Svoboda, R. (2003)). How deeds from earlier incarnations come to pass in this life, impacting experiences and teachings by creating samskaras, or inclinations moulded by past deeds (Reichenbach, B. R. (1988)) is comparable to a scoop of karma taken from our enormous reservoir of Sanchita karma that we have stored (Krishan, Y. (1997); Easwaran, E. (2007); Vivekananda, S. (1990); Radhakrishnan, S., and Moore, C. A. (1957)). It establishes the purpose of our birth, the reason we have chosen to be male or female, the make-up of our bodies, our families, our cultural backgrounds, the nation and location of our birth, and the jobs we do during our lifetime. This karma is generally known to be the unchanging karma (The Art of Living. (n.d.)). However, this area should be studied more avidly diving deep into scriptures of the Vedas to look into alternates. But as of now, I hypothesize that only the direct divine intervention of cosmic intelligence (in this context; it is cosmic waking state; refer Section: 5) can change this karma's unfolding results in accordance with Kriyamana karma. This can be termed as "astrology blind spot" where astrology fails to predict results satisfactorily and successfully based on Prarabdha karma. If one is unable to complete their Prarabdha karma for this lifetime, for whatever reason

(be it due to the exhaustion of their current Prarabdha karma or incomplete Prarabdha karma because of their death or handicapped life, which was out of their free will or out of cosmic non-free will where their desires remain unfulfilled), this incomplete portion will manifest in their next birth as retrograde planets posited in houses and zodiacs that best represent the area of their lives that needs to be completed. Vivekananda, S. (2016) explains this logically of the Prarabdha accumulation: For instance, given that we are aware of the identities of their fathers, it is impossible to achieve the immense will of a Buddha or a Jesus in a single lifetime. It is not known that their fathers ever said anything to advance humankind. Like Joseph, millions and millions of carpenters passed away and millions more remain. Like the father of the Buddha, there have been countless millions of minor kings in the world. How do you explain this petty prince, who may not have had the obedience of his own servants, producing this son who is revered by half the world if it was merely a case of hereditary transmission? How do you reconcile the differences in belief between the carpenter and his son—whom millions of people revere as God? The theory of heredity is unable to resolve it. Where did the immense will that Jesus and Buddha cast over the world originate? From where has this power accumulated? It must have existed for a very long time, expanding steadily, till it suddenly manifested itself in a Buddha or a Jesus and even continued into the modern era.

2.2. ***Sanchita Karma***

Stored karma is another name for Sanchita karma. Karma that has been done (caused) but has not yet shown its fruits (Bhavanani, A. B. (20110; Krishan, Y. (1997)) (effects). Certain karmas may impact (mature) quickly, while others may take longer. Similar to how not all fruits ripen at the same time, not all karmas produce results at the same time; some take longer to mature than others as exampled (Wisdom Library. (n.d.)). Because of this, it may take years or even lives for such Sanchita karma to develop (Radhakrishnan, S., and Moore, C. A. (1957); (Reichenbach, B. R. (1988)) and to produce Prarabdha karma (see 2.1 Section). Put together, Sanchita karma is the total of all our karmas–good and bad–from each and every incarnation we have ever had, starting from the point at which you were separated from the source (Neufeldt, R. W. (1986); Bhavanani, A. B. (2011); Vaswani, J. P. (2013)*;* Fouw, H. D., and Svoboda, R. (2003)). This includes the actions you took in this life, the actions you took ten lifetimes ago, and the actions you took five hundred lifetimes ago. All our thoughts, deeds, and emotions are logged and combined into our Sanchita karma (Spirituality Zone. (n.d.)).

The agony of a specific incident or experience even though they have lived a moral life, while someone else who has lived an immoral life is getting by. The reason for this is Sanchita karma (Dhiman, S. (2018)) manifesting

as Prarabdha karma (refer 2.1). An immoral act from a previous life is the cause of one's suffering—a potential lesson from a different angle. In the same way, the person who is cruises through life is probably reaping the rewards of good deeds from a previous life. We will continue to take births and rebirths as long as we have any Sanchita karma left (Rao, Y. S. (2020); Joshi, M. (n.d.)) in the form of Prarabdha karma (Satsangi, D. P., Singh, P., and Saxena, P. K. (2018)) (refer Section: 2.1).

2.3. ***Agami Karma***

Agami Karma, which means an imminent future, (The Art of Living. (2017)) comes in third. If the karma is from Prarabdha karma, it is considered that one can rarely change Agami karma (only divine intervention can change the ripened yet to come outcomes; refer to the section of Prarabdha karma, 2.1). In this instance, Agami karma is like an arrow in a bow that is prepared for the individual to release (Sivananda, S. (n.d.)) (archer). When considering the free will component of Kriyamana karma (see Section 2.4), the individual—also referred to as an archer in metaphor—has total control over how things turn out in the future (Mohan Kumar Pokhrel. (2022); Yogendra, D. H. (n.d.)) which comes under Agami karma. The following saying explicates Agami Karma: Be careful what you wish; emphasizing desires (Beverley, J. (2017)). Unfulfilled wishes come to pass as Agami Karma, which is the culmination of all our unmet wishes from previous